

1752
Charlotte Brabantine, Duchess of Nassau

THE

Conuerſion of a moſt
Noble Lady of Fraunce.

In Iune laſt paſt, 1608.

*Madame Gratiana, wife to the high and
mightie Lord ; Claudius, Lord of Tremoille ; Duke
of Thouars ; Peere of Fraunce, and
Prince of Talmonde.*

A moſt Chriſtian Epistle, written by
her, to the Ladyes of *Fraunce*, to reſolue them in
*the cauſe of her Conuerſion from Popery, to
the profeſſion of Gods Goſpell: And
aduifing them to imitate her
Religious example.*

Truely tranſlated out of French.

Magna eſt veritas, & praualet. Eſdras. 3.

AT LONDON,
*Printed by Thomas Purfoot, for Na-
thaniell Butter, and are to be ſold at his ſhoppe at S.
Auſtens Gate, at the ſigne of the
Pyde Bull. 1608.*

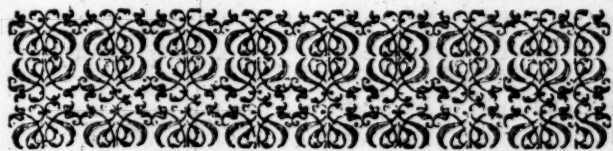
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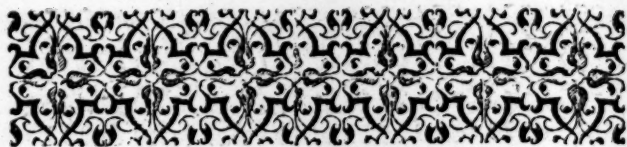
To the right Worshipfull, Sir Iohn

*Swynnerton Knight, Alderman of London, and
true lover of learning. Also to the most vertuous*

*Ladie his wife : All happinesse hartily
wisheth.*



Ir, I am so bolde, as to present you and
your worthy Lady, with a most memo-
rable and iudicious labour of a Ladie :
lately conuerted from the dimine and
grosse errors of superstitious Poperie,
to the profession of Gods true Religion
and holie Gospell. The reason of her Conuerfion, and
many palpable abuses, (besides blasphemies and sacri-
ledges) committed in Poperie : Shee hath set downe in an
excellent Epistle, and sent the same to her wonted friends
and familiars, the Ladies of *Fraunce*, to encourage them in
the imitation of this her godly example. My vnfaigned
loue to your Worship, your louing Ladie, and all yours,
I trust shall pleade my pardon for this presumption : In
hope whereof, most humbly I commit you all to the hea-
uenly protection.

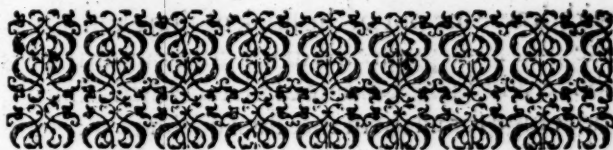


To those mis-led Ladies and Gentlewomen of *England*, whome seducing Seminaries and Popish Priests haue too much preuailed withall, to the great danger of their soules, if they continue still in blindness.



Adies and Gentlewomen, this Epistle of a most honourable French Ladie and Duchesse, by mee presents it selfe to your gentle perusing. I would my prayers, or ought else in me, could so farre preuaile with you, as but to reade ouer this her learned labour, in steede of those other abusing Bookes, which your falsly named ghostly Fathers, in secret bestowe on you. Then should I haue no doubt, but Gods good spirit speaking by this Lady to you, would open both your eyes and understanding, to let you see the great danger of your enemies seducing, and call you home in time to the sheepefold of faith, even by her vertuous and religious example, that hath so worthily led the way before you. The Booke it selfe speaks much better things vnto yee, then any way I am able to doe: therefore to it, and Gods assisting grace in and by it, most humbly I leane you.

An



AN EXCELLENT E-

pistle, or exhortatorie Letter, written by Madame *Gratsana*, wife to the high and mightie Lord, *Claudius*, Lord of *Tremoille*, Duke of *Thouars*, Peere of Fraunce, and Prince of *Talmond*: To all the honorable Ladies of Fraunce.

To resolute them in the cause of her conuersion from Poperie, and aduising them to imitate her religious example.



Racious and Honorable Ladies, I am sure it hath amazed some of you not a little, that I haue forsaken the societie, wherein I was woont to meete you, and haue drawen vpon my selfe that disgracefull name of an *Huguenot* (for so I heare you please to tearme me) and other scandalous imputations wherewith you vpbraide me; all which are to me no meane aduantage. To resolute you therefore (at full) of my departing from your companie, and requiring withall, to forbear your daily sollicitations to re- alter me, peruse but this short discourse which I send vnto you, and then I doubt not but in some measure you will rest satisfied.

After God had determined in his good time, to
B withdrawe

A Christian Epistle

*After her
conuerſion,
ſhe wrote
this Epistle.*

withdrawe me out of the ſinck of ſinne and idolatrie, to incorporate me in the communion of his Sonne, within the boſome of his ſanctified Church, the refuge for all them that deſire ſaluation, (and where I wiſh, and deſire in ſoule, that I could embrace you all :) After (I ſay) God had thus diſpoſed of my abſolute conuerſion, notwithstanding my many reuoltes and back ſlidings, by your Letters, wherewith I was continually laboured, and other meanes of no ſmall moment; I fell vpon my knees, and as the bleſſed *Virgin Marie* ſaid in her Song, at that heavenly ſaluation brought her by the Angel *Gabriell*, euen ſo I ſpake to my God in my ſoule:

Luke. 2. 38. Be it Lord vnto me, according to thy word.

And calling to remembraunce, that in the laſt conference we had together, you ſtoode vpon certaine points of Religion, wherewith you preſſed me very narrowly, and I could not then ſo readily anſwere you: I entreate yee to receiue therein ſatisfaction from me now, and to perſwade your ſelues withall, that it is Gods cauſe I take vpon me (a weake woman) to defend, and he will thorowly ſtrengthen me againſt all reſiſtaunces. And ſince it hath pleaſed him to uſe my poore ſeruiſe, if not (in this cleare light of his Goſpell) to aduaunce the ſame as I could wiſh, yet at leaſt (like a willing labourer) to bring ſtones and rubble to ſupply the building; you ſhall perceiue what knowledge his grace hath confirmed in me, which I wiſh were as liberallie engrafted into you, that our hearts being enflamed

*A verſuous
acknowledg-
ment of a
godly Lady.*

to the Ladies of Fraunce.

enflamed with the desire of his glorie, we might all be of one minde in our Lord Iesus, expecting his coming to enlarge and release vs.

Pardon me then (most Honorable and worthy Ladies) if I make plaine and lay open to you, I will not say the simple abuses: but the wicked, superstitious and blasphemous Idolatries, which are daily practised and vsed in your *Romaine* Church, only thereby to ouerthrowe, the true seruice and worship of the euerliuing God. And albeit the number of these iniuries are infinite, sufficient to fill a verie large and great volume, and whereof some of you haue (in priuate) tolde me your mislike: yet at this time, according to my promise in our last consultation: I will deale with the very cheefest abuse of all, euen that which is intruded by Sathans instigation, into the most excellent and principall seruice of God, by you (and by my selfe heeretofore) rearmed the Masse. Perswading my selfe, that when I haue (as it were with my finger) pointed at the blasphemies, idolatrie and manifest sacriledges therein committed: you will suffer your eyes to be no longer blinded, with the pompe and exteriour deuotion of such deceiuers; but rather that you will awaken your better iudgements, and looke into the impietie and prophanation, which lies masked vnder so hideous a Monster. And I will shape my course and methode, by euerie abute in his succinct place and ranck, and according as the nature of so weake an Epistle will best beare it.

*She takes
on her, to
note the
abuses in
the Masse.*

*Her course
intends in
this Epistle.*

A Christian Epistle

They teach you, that in the Masse, Priests doe daily sacrifice, and offer vp the bodie of our Lord Iesus Christ, to God the Father : to deface and expiate, not only the sinnes of the Priest that makes the offering, but likewise of the people, who are his assistants at the celebration of the Masse. Now we say, that this is a very great outrage and wronge, done to our Lord Iesus Christ, and to his true sacrifice. First of all, in transferring to mortall men, or communicating to them, the dignitie of his supreme Priesthood; we woonder by what authoritie or allowance this should be done? For the whole bodie of the Scripture declareth plainly to vs: *That he is the eternall sacrificer, according to the order of Melchizedeck, yea, and that in such sort, As he is the only Priest of that order, and permitteth not the receipt of successors or Vicars.* For, as concerning the sacrificers of the Law, there were made many to succcede one after another: *Because they were not suffered to endure, by the reason of death. But this man (saith the Apostle to the Hebrewes) because he endureth for ever, hath an everlasting Priesthood. Which needed not daily (as those high Priests vnder the Law, to enter the holy places yearely with other bloud) first for his owne sinnes, and then for the peoples:* Otherwise, it had bin needfull for him to haue suffered many times, since the foundation of the world. But now in the consummation of the world, hath he appeared once, to put away sinne, by the sacrifice of himselfe. Being both the offering

*Christ his
office of
Priesthood,
transferred
to men.*

*Hebr. 7. 9.
23. 24. 25.
26.*

*Hebr. 9. 24.
25. 26.*

to the Ladies of Fraunce.

offering sacrificer; & the sacrifice offered for sinne, according to the nature of this holy sacrifice of the new Testament, that the Sacrifice and Sacrificer should be both one.

To Iesus Christ then only appertaineth the honor, to be the Sacrificer of the new covenant: and they doe him intollerable outrage, to appoint him any Successors or Suffragans, in regard the Apostle saith: *There is one euerlasting Sacrificer, which neuer ceaseth, and passeth not from one to another.* Nor can this honor be attributed to any other, but only he that is called of God, as *Aaron* was. So likewise Christ tooke not to himselfe this honor, to be made the high Priest: but he glorified him, that saide vnto him: *Thou art my Sonne, this day begate I thee.* And as in the former place: *Thou art an euerlasting sacrificer, after the order of Melchisedeck.*

Iesus Christ is the only Sacrificer, without any successor or vicar.

Hebr. 9. 26.

Heb. 5. 4. 5.

It is not I (Ladies) that haue spoken all this, but Gods infallible word the sacred Scripture. And now if the Priests of the Papacie, would haue vs to acknowledge them for sacrificers: let them shew vs, how the charge to sacrifice Iesus Christ, is given them by God in the holy Scriptures, and then we will lend a better eare to them. But this is not the proposition only, that Christ Iesus is the sole sacrificer of the new covenant: but there remaines a far greater matter. For his sacrifice neither can or ought to be iterated or performed againe, nor can it be by any other: because he offered himselfe once for all and it appertaineth to no man whatso-

The popish Priests must shew their warrant out of Scripture.

No man can offer as Christ hath offered.

A Christian Epistle

*Hebr. 10.
13. 14. 18.*

*No mention
is made in
Scripture, of
any new or
continued
offering.*

euër, to make the like offering as he hath done. Neither could he, as of himselfe, offer himselfe againe, for then he must haue suffered and died againe, as I haue prooued before by the Apostle. And the offering which he made of himselfe, was once only, and that sacrifice is of perpetuall efficacie, for the clearing and wiping away of our sinnes. Whereupon the same Apostle saith, *We are sanctified, euen by the offering of the bodie of Iesus Christ once made.* And by one sole oblation, which he once only offered, *hath he consecrated for euër them that are to be sanctified.* And since he hath purchased for vs the remission of our sinnes: there remaineth no more oblations to be made for sinne, but his blood only is sufficient: whereby he is entred into the holy places, hauing obtained euërlasting redemption for vs. And we haue daily libertie likewise, by the blood of Iesus, to enter into the holy places: in regard that he is the eternall sacrificer, to saue all such as he shall present to God, liuing there as their continuall intercessor. In all which alleadged places, the Apostle makes no mention at all, of any new oblation, or continual offering the bodie of Christ, by the hands of men.

Who will not say then, that this is blasphemie, not only in transferring to mortall men the dignitie of the eternall Priesthood of Iesus Christ, who neuer resigned his office to any other; but likewise to reiterate and renew his sacrifice daily, as if the efficacie of the sacrifice, which himselfe once offered

to the Ladies of Fraunce.

fered vpon the Crosse, were not sufficient to endure, and for our reconciliation to God? What shall we also thinke of this saying of the Apostle: *If* *Rom. 5. 10.*
when we were enemies, we were reconciled to God by the death of his Sonne: much more being reconciled, we shall be saved by his life. That is to say, because he is daily aliue, to intercede in our behalfe, and procure vs grace and fauour, as hath bin before declared. Or, as he elsewhere saith: In regard he appeareth *Hebr 9. 14.*
now for vs before the face of God, to wit, in the powerfull vertue of his sacrifice, to communicate the same to all beleeuers: There is therefore no neede, of any new sacrifice or reiteration thereof.

Vnderstand, good Ladies, that I doe not tie my selfe, to note euery particular which is condemned, thorow the whole passage of the Masse, which is very thicke sown with blasphemies, from the beginning to the end: therein I should tier both my selfe and you. As for example, should I speake of the Priests entraunce to the Altar, wherein (you knowe) I vtter no lye. First, the Priest confesseth *The Priests confession.*
himselfe, not only to God, but likewise both to he Saints and the Saints, not so much as naming Iesus Christ. Then afterward, in the beginning of their Canon, and before he goes to any consecration, he saith, That he offers that Sacrifice to God (to wit, *Sacrifice offered before consecration, for the redemption of soules li- uing.*
the bread and wine, which are vpon the Altar, and as yet not consecrated) first of all, for the Catho-
lique Church, next, for the redemption of all their
soules,

*She dealeth
not with ene-
rie particu-
lar error in
the Masse.*

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soules, that are assistant at the Masse. O deare Ladies, what a blasphemie is this? O, that it should euer be receiued among Christians; Or that a sinfull man should presume to say: That he offers an oblation of bread & wine to God, and for there demption of soules. Nay, admit that it were the bodie & blood of Iesus Christ: yet (deare soules) you see it manifestly prooued vnto you alreadie, that it is not now at this day to be offred againe, neither can it, by the Apostles testimonie alreadie rehearsed.

The Priest I passe ouer also manyp rayers ful of iniquitie, as well before, as after the consecration. As in the *Memento*, when the Priest requireth the fauour of God, by the merits and intercession of Saints: As if the sacrifice of Iesus Christ, which they say they preferre in the formost place, were not sufficient to impetrate such grace of God.

The Priests Then after consecration, they commit a sinne, whereof by no meanes (I thinke) they can excuse themselues. For the Priest prayeth to God, that the oblation which he offereth (to wit, the bodie and the bloud of Iesus Christ, according to the verie words vsed by the Priest) may be caried by the hands of his holy Angell, into the high Altar before Iesus Christ. As if Iesus Christ himselve had forsaken Heauen, & stood in neede to be caried thither againe, and by the hands of an Angell. O, honorable Ladies, what a blasphemie is this, against him that hath all power subiected vnder his feete, and sitteth for euer at the right hand of God his Father?

to the Ladies of Fraunce.

Father ?

Also in the Priests *Memento* for the dead, he *The Priests* prayeth for them, (that alreadie are sleeping in the *Memento* very height of peace) that God would giue them a *for the dead.* place of peace & refreshing. But to what purpose is this? when the parties are possessed of such a peacefull place alreadie, why should they moue any such place afterward in vaine?

There are many other things (louing Madames) the collection whereof would be very tedious vnto you, and which you may see very learnedly confuted, ech point by point, in the Booke which I shewed you at our last meeting, called the *Anato-* *The Anato-* *mic of the Masse,* printed for your more easie vnder- *mic of the* standing, in our owne language, more then thirtie *Masse,* yeares since, and neuer (all this while) answered by *printed in* the contrarie side. *French.*

But come we now to the especiall point, concerning the confidente and peruerse opinion, (wherein I my selfe haue sinned too often, and which you hold as no meane Article of faith,) That the Masse is a worke meritorious, to cancell all *The Masse* our sinnes; *Ex opere operato,* as themselues vse to *a meritori-* say. Which is as much to say, as that by the vertue *ous worke,* of that worke, the labour is performed, without *to deface all* making mention of his faith and repentaunce, for *sinnes.* whom the Masse is sayd, and is therein assisted. Heereby you may perceine (good Ladies) that the efficacie of the death of Iesus Christ (whereof by true faith we are all made partakers) is now attri-

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*Concerning
the dead.*

buted to a work done by man: yea, & may as wel be applied to the dead, as the liuing. By which means, the Sacraments shall but profit them only, which communicated in true faith and repentaunce. But then this cannot be spoken thus of them that are decealed, and departed out of this world: because they haue no more communion with the liuing, whereby to participate of their Sacraments.

Rom. 3. 25

As for the Sacrifice of Iesus Christ, that is (saith the Apostle) *through faith in his blood*, which makes vs partakers of the propitiation thereby obtained. Now the dead can haue neither faith nor repentaunce, but are gone as they placed before the end of their faith, either *for the saluation of their soules*, or to be punished in hell, for their incredulitie.

*1. Pet. 1. 9
John. 3. 18.*

Iouer slip a great many blasphemies, which deserue ech one to be seuerally spoken of: For you haue tolde me, that some things you giue credit to, and others you doe not, especially any thing which you conceite to be damnable. But you being heerein gouerned only by your Priests opinions, you hang your selues on their sleeues, and are neuer the neerer, when you shall come to make your account. And your excuse, concerning those prayers which they sing or say in their Masse, that they are in Latine, and you vnderstand them not, but beleue them to be good and holy: Trust me (worthy Ladies) it is idle and friuolous, for you ought to vnderstand them, and may if you will, thereby to examine and trie the spirits, whether they

*Of the prayers
said or
sung in the
Masse.*

to the Ladies of Fraunce.

they be of God or no. You haue them published in printed bookes, and so haue had for many yeares together: And the Scriptures themselues remaine for your further instruction, which though they forbid you the reading of them, yet be you rulde by him, that saith, *Search the Scriptures, it is they* *John. 5. 19.* *that doe beare true witnes of me.*

But leauing all other, there is one most signall and apparant, and such a blasphemie, whereof I knowe you are almost daily partakers, being present at Masse. For both common opinion and intention, as well of the Priest himselfe, as the persons there in place, doe run in this current: That it is an absolute sacrifice which is there performed by him, wherein all remission of sins is to be sought for, and all prosperitie, as well of the bodie as of the soule. For they auouch it, to be the selfe same sacrifice of Iesus Christ, which they but renew againe, to receiue a further fruite thereby, and so they reiterate the same as often, as they doe either sing or say Masse, euen according as it was done vnder the Lawe. But what saith the blessed Apostle to this?

The law hauing the shadow of good things to come, & not the very image of the things; can neuer with those sacrifices, which they offer yeere by yeere continually, sanctifie the commers therunto. And it is imposibile, that the bloud of Bulles and Goates should take away sinnes. For would they not then haue ceased to haue him offered, because that the offerers once purged, should haue had no more conscience of sins? This is then the reason, where- *Hebr. 10. 1. 2. 3.*

*The Priest
and peoples
opinion pre-
sent at
Masse.*

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fore every Priest appeareth daily sacrificing, & oft times offereth one manner of thing, which can neuer take away sinnes. But this man, after he had offered one sacrifice for sinne, sitteth for ever at the right hand of God. And wherefore one sacrifice only? Because (saith he in the verſe following) that by that alone (sacrifice, he hath consecrated for ever them that be sanctified.

*The meaning of the
holie A-
poſtle.*

There is nothing (deare Ladies) more cleare and euident, then these words of the holy Apoſtle, to manifest openly: That the sacrifice of Iesus Christ, whereby we were once for all redeemed and sanctified, cannot, neither ought to be reiterated or renewed. Therefore in Poperie, when they doe enterprife, to reiterate, or renew, or continue the ſame (for they make uſe of all these ſeueral tearmes) is it any thing else, but a meere renouncing of that only sacrifice, remaining freſh, in full ſtrength and vigour, which Christ once offred vpon his Croſſe, to sanctifie all beleeuers? And the fruite hereof is daily preſented to vs, in the preaching of the Goſpell, and we receiue the ſame by a true & sanctified faith, in him only. For to this end was the ſacred miniſterie of Gods word inſtituted by God himſelfe in his Church: and not for any nouell order of ſacrifices, as your (loules heauie enemies) doe make you to beleue.

*Some perti-
cular La-
dies, not al-
together po-
piſh.*

I knowe (honorable Ladies) and haue had ſuch particular intereſt in ſome of you, during the time of our often conuerſing in this manner together: that (in hart) you are far off from theſe groſſe prophanations,

to the Ladies of Fraunce.

phanations, and haue assured me (in soule) you doe much greeue thereat. Let me then perswade you, not to come in such places, where the Sonne of God is so highly iniured, be not led by their outward appearaunce of deuotion, which serues but to beguile and abuse the simple. Euen as is vsed in our ceremonie of meeting, and manner of courtship in the streetes or else where: a good looke is giuen, or an affable conge allowed, when falshood and trechery lurketh ostentimes in the hart. Make not then your faire selues guiltie, of such foule and polluted behauiour, nor be you present where Christs name is misprised, erecting another Altar, against the Altar of his Crosse, and renewing his sacrifice, by substitution of a newe one: as if his were but a yeare old, or like to the sacrifices of brut beastes, lame or imperfect; Or as if the means which he hath ordained, for the application thereof (as the preaching of the Gospell, and administration of his instituted Sacraments) were insufficient to conuay their vertue vnto vs. For this is the fairest *The fruite of the Sacrifice in the Masse.* fruite of their pretended sacrifice, that the reiteration and daily renewing thereof, is branded with the marke of insufficiencie and imperfection, as you heare the Apostle to auouch the same: when he speakes of the sacrifices of the old Lawe, which were performed often. *Hebr. 10.9.*

True it is, that they would faine ground their sacrifice vpon Gods word: but (good Ladies) marke in what manner I beseech you, and be Iud-

A Christian Epistle

*Some of
them say:
Make this
in my re-
membrance,
and so they
would haue
it.*

Luke 22.19

*The Eua-
gelists record
of our Sani-
ours words.*

Lu. 22.19

*1. Co. 11.
25.*

*The mea-
ning of
Christ's
words in the
Sacrament.*

ges your selues, for the case is very cleare. Behold (say they) Iesus Christ making his Supper with his Apostles, laid: *Doe this in remembrance of me*, Doe, that is as much, to say, according to their glosse; as make or performe this sacrifice: because that Christ had laid before; *This is my bodie which is giuen for you*. But if it pleased them to read all, they should better perceiue the words and meaning of our Sauiour, which indeed are nothing lesse, then agreeing with their glosling.

The Euangelists doe record vnto vs, that our Lord Iesus hauing taken bread, and giuen thanks; brake it, and said to his Disciples: *Take, eate, this is my bodie which is giuen for you, doe this in the remembrance of me*. And how doe this? why no otherwise, but euen to doe it in the same manner, that is to say: To take the bread, and distribute it among them to be eaten, for no other mention is made there, either of offering, or of sacrificing. For you see (sweete Ladies) that Christ himselfe vsed no other words, but *Take, and eate*. And the holy Apostle Saint Paule doth sufficiently shewe vs, that of these words, *doe this*, there is no other vnderstanding to be made, but that which hath bin declared alreadye. For in speaking of the wine at the same Supper, he reciteth likewise the same words spoken by our Lord Iesus Christ: *Doe this alwayes and as oftentimes as you shall drinke, in remembrance of me*. Which importeth as much, as if he had said: *Alwayes, or as oftentimes as you shall drinke of this wine*

to the Ladies of Fraunce.

wine in this Sacrament: Drinke it, in remembrance of me, that this may be in remembrance of my Death, or continue as a memoriall thereof. Which manner or phraze of speaking, the Apostle himselte adioyneth in the following verse. *For alwayes, or as oftentimes, as you shall eate of this bread, and drinke of this Cuppe: you shall shewe the Lords death vntill he come.* 1. Co. 11. 26.

Consider now, good Ladies I beseech you, that these are none of our glosses, but the very expresse text it selfe, where you see manifestly by Saint *Pauls* owne exposition: what thing it is the Lord would haue vs to doe concerning as well the people, as the Pastour. For the commandement, *Do this*, directeth it selfe to all the faithfull, to wit: That we should eate this bread of the Sacrament, and drinke the wine, in remembrance of his death and passion. According as the words doe signifie themselues, when he spake of his bodie, *which is broken and giuen for you*, and likewise of his blood, *which is shed or disperfed for you*. All which he spake, hauing regard to that which soone after should ensue: His bodie was to be deliuered ouer to death, and his blood to be shed vpon the Crosse, for vs poore, wretched, and miserable sinners.

And the reason why he spake so of the time present, *which is giuen, which is shed*: is the common Latine verssion or translation, allowed by the Counsell of *Trente*; expressing thereby the time to come, *which shall be giuen, which shall be shed*, then which

Her admonition to the Ladies, concerning the exposition of S. Pauls.

A Christian Epistle

An excellent note, & well worth the observation.

which, nothing can be more manifest, honored Ladies, if it pleased you but to open your own eyes. For then you should perceiue, that there Christ made no mention of offering. And if they would presse these words, *which is giuen*, to conclude thereby, that euen then when Iesus made his Supper, he offered vp his bodie in sacrifice: Of necessitie, and by the selfe same reason, they must also conclude these words, *my blood which is shed*; that euen then he did shed his blood, which cannot be, neither could be, for his blood was not shed but vpon the Crosse.

Concerning the Greeke word Poiein, and the Siriaque, Habad.

Good Madames, entreat the very learnedst of your *Romaine* Sacrificers, to shew vs but one place in the Scripture, where it is commaunded vs, to sacrifice Iesus Christ againe. For the place rehearsed, maketh not any iote for them, and they know likewise well enough, that the Greeke word *Poiein*, vsed by the Euangelists, reciting the words of our Lord and Sauour, and Saint *Paule* after them: Also the word in the *Siriack* tongue *Habad*, which our Lord himselfe vsed, could neuer be vnderstood to Sacrifice, or Offer.

Idolatrie in holding vp the bread to be adored as God.

Goe we on then, to some other proprieties of the Masse. I come now to the Idolatrie, which we find in the second part of the Masse, to wit, at the Sacrament, and that is in this. They propole or hold vp a piece of bread to the people, to be adored and worshipped by them for God, saying: That there is the blessed bodie of our Sauour, hidden vnder

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vnder the accidents of bread, although it doe not appeare to be so, and the faithfull can discerne but bread only. To prooue their idolatrie in this point, I will goe no whither else, but to the direct institution of the Supper, according as our Lord himselfe did institute it, which they altogether depraue, only to confirme and establish their Idoll: wherein, gentle Ladies, I craue not only your patience, but also your dilligent regard.

Behold how Iesus Christ promiseth vs, that we *How Christ* shall be partakers of his bodie, and of his blood, *promised vs* At all times, or as oftentimes, as we shall celebrate *to be partakers of his* this misterie, according as he did celebrate the *body and blood.* same with his Apostles. In distributing the bread, he said, *Take, eat, this is my bodie which is giuen for you; doe this in remembrance of me.* Likewise in delivering the wine, he said: *Drinke you all of this, for this is my blood.* &c. where we may discerne, that he putteth the commaundement in the first place, *Christ's commaundement* in saying to vs, that we shall take, eat, and drinke. Then he annexeth the promise, wherein he testifieth vnto vs, that that which we eat, is his bodie, *is in the first place.* and that which we drinke is his blood. To enioy then the effect and benefit of this promise, it behooueth, that the faithfull doe take and eat the bread, & drinke the wine which is giuen to them. In brieft, there is the communion of many faithfull, in doing that, which Iesus Christ representing to the whole Church, did performe in this first Supper: For that which Iesus Christ said to his A-

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Christ's words to his Disciples, is to all the faithfull to the worlds end. postles; Take, eate, drink ye all of this: he spake the very same to all the faithfull, euen to the ending of the world: As that which he adioyneth, sufficiently declareth; *My body which is giuen for you; My bloude which is shed for you,* so is his bodie giuen, and his bloud shed for the faithfull.

The promise is made to all and not to the Apostles only. Hence then ensueth, that to all the faithfull, appertaineth the commaundement of taking, eating and drinking: because he made the promise generally to all, and not only to the Apostles & Ministers of the Church. And we may see this testified by the Apostle Saint Paule, speaking at large vpon this misterie, these are his words. *For we that are many, are one bread and one bodie: because we all are partakers of one bread.* Wherefore (Ladies) it appeareth plainly, that the bodie of Iesus Christ, and the communion of his bloud likewise, are not to be giuen to vs in this Sacrament: but when many faithfull shall communicate together, according as Christ

Take away the communion, and the promise is ended. deliuered vs an example, with his Apostles. Take away then the communion, which Iesus Christ himselfe hath ordained, he being the heauenly Lord, Maister and Author of this holy Sacrament: And then the promise thereunto annexed, touching his body & bloud, which he hath giuen for all faithfull communicants; hath no place at all, but is vterly voide. For it remaineth no longer a Sacrament, nor as he ordained it, because the right vse of the Sacrament consisteth heerein: that the faithfull should communicate together, according as he hath

The right use of the Sacrament, wherein it consisteth.

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hath commanded, saying, *Take, eate, drinke yee. &c.* this must be done vpon necessitie, if you would haue it to be a Sacrament, or the same which Iesus Christ hath instituted; namely, the communion of many faithfull assistants, to eate and drinke all together in this blessed banquet, for this is the essence of the Sacrament, as you may discerne very apparantly.

Let vs now come to see, what is done in the *what is done* Masse. Surely (good Ladies) it is so farre off from *in the Masse* being any communion: as it may be rather termed, a kind of excommunication. For both you and I know, and so do all else, that know what the Masse is, that the Priest separates himselfe from all the rest of the assemblie, to eate and drinke (by himselfe alone) the bread and wine which he hath consecrated a part: and how doth he consecrate them? Insted of consecration, which ought to be *How consecration ought to be done.* done, by preaching and publishing openly and aloud, the promises of our Lord and Sauour, directed, not to the bread and to the wine, which are proposed but as signes vnto vs: But to the faithfull persons, assisting the communion, & present there to communicate. Iesus Christ being he, that (euen then) consecrates the bread & wine, to make them Sacraments of his bodie and bloud (by his heauenly Priesthood which yet ceaseth not) and when this misterie is celebrated according to his institution.

But the Priest deales quite contrarie, for he, as
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*How the
priest makes
his conse-
cration in
the Masse.*

if he were affraid to be heard of the people, makes his consecration, by blowing or breathing vpon the bread, and wine, and mutters or mumbles very softly and low, all the words of his institution. As if it could please the Lord of truth and life, to haue his word murmured out of a dead mouth (as it were) in celebrating his sanctified misteries, of whose truth (by this behauiour) there iustly may arise some doubt or question. Or as if it were offence to him, that stands in feare of no power whatsoeuer: to haue them pronounced with the loudest voyce, to be heard and vnderstood of all.

*Doubt and
question may
arise vpon
such priuie
whispering.*

*Mark this,
good Ladyes*

In the Gospel, the vertue, nature, and vse of Baptisme, are expressed clearely and openly. Iesus Christ, making his Supper, did not mutter in any lowe voyce, either vpon the bread or wine, to deuine or coniure therinto his bodie and bloud. But he pronounced aloud, and euidently to his Apostles: That he gaue them there his body and his bloud, exhorting them to perseuere in the selfe same kinde of action, at all times, or as often as they should meete to reiterate the same, The remembrance of his death and passion. Euen as if he had beene then certainly assured, that no vilitie or benefit could be had by Sacraments: except whatsoeuer was represented to the eye, might bee declared and warranted by the word of God. For otherwise, it were to abuse the people in a fond kind of deuotion; to make a shew of ceremonies before

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before them, and neuer to deliuer or declare what *His people* they signifie, and what coherence or agreement *may be easily abused.* they haue with truth.

Therefore, when publike declaration is made of such mysteries, with a chearefull predication to edifie the hearers, entring into their vnderstanding, and winning impresse in their hearts, by assured perswasion of the promises accomplishment; Briefely, when the grace of Iesus Christ is pronounced vnto vs, and his promises exposed: Euen then, and in that instant, doth his glorious power descend, to performe the worke, and then is the true consecration acted indeed. Hereupon Saint *Augustine* saith very well; *That the word of consecration, is the word of faith preached: And that word conioyned with the terrene outward signe, maketh the same a sacrament;* Adding presently after, *I meane the word of faith, which we preach.* *S. Angustines words concerning consecration.*

What consecration then is there in the Masse, when in steed of all this, namely, exposing to the people the recited promises, and declaring aloud the words of our Sauours institution: it is done in a manner of secret coniuration, and so are the words whispered, which behauiour is more proper to charmers, then to be vsed in such a holy and diuine Sacrament. What shall wee then thinke of them, when they dare forsake the rule of their Lord and Maister, to follow their owne fantasies? *The Priest coniures in steed of consecrating.*

Seing then it is so, and that in the Masse there is *No lawfull consecration* neither any lawfull consecration, nor (as themselves *in the Masse*

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selues cannot deny) any such Communion as Iesus Christ hath ordained (for one alone doth both eate and drinke, and that is the priest, and one man alone cannot make a Communion): It followeth then (deere Ladyes) and very necessarily, that the body of Iesus Christ is not in the Masse, where the Priest communicateth by himselfe. And therefore the bread, which he makes to bee adored then, euen as if it were the body indeed of our Lord : is no such matter, but remaineth still very bread, euen as it was before his consecration, being neyther more or lesse, then as if it were in any other place, out of the Churches assembly, and the Priests, and whosoever (for his owne pleasure) should speake the very same words of their institution, vpon any other piece of bread.

The Priest hath not any part of Christs body in his bread, which he makes an Idoll of. And although they perswade themselves, that they haue and do hold in their hands, the very body of Iesus Christ vnder the bread, or in the bread, and therefore make the people to worship it; yet it is most certaine, that there is nothing else but an Idoll, and which (without any reason they make a meere imagination of. For the promise, wherein Iesus Christ offered vnto vs his body and bloud, vnder the signes of bread and wine: appertaineth to none else (as hath beene already proued) but onely vnto the faithfull, that receiue the same by faith, in the lawfull communion of the Euchariste, celebrating the mysterie, according to the manner, as our heauenly Maister did ordaine it. Wherefore

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fore, they which imagine, to haue any other thing then common bread, without the lawfull vse of our Lords Supper: are but abused, and beleue meere dreames, as it can be no otherwise, because they faile of the promise. For seeing that Iesus Christ promised vs, to giue vs his body in the Sacrament, when the faithfull should communicate together after his institution: we may not be so vain or idle-headed, as to seeke it else where, or according to our fantasies.

*The people
are decei-
ued in the
Masse.*

Let such men therefore be admonished, that they cannot excuse themselves of idolatry, both before God and men: when they are made to worshippinge (as if God himselfe were substantially present) a round cake of bread, which is lifted vp to be seen, about the shoulders of the Priest, and (with exceeding great deuotion) to be reuerenced and adored of all there present.

*They wor-
ship a round
cake instead
of God.*

But Ladies, I haue held y^e somewhat long in this point; because it is of such maine importance, yet perswading my selfe to haue said sufficient, albeit not halfe so much as I could: I will proceed to discouer another wicked Idolatry, which they procure the poore people to commit, euen without so much as thinking thereon. And that is, whereas in their Masse, they should obserue the communion in that kinde, as our Lord Iesus Christ did first institute it, by inuiting the people to communicate with the Preist, they fly from his example, and indeed, (once a yeare) they are contented to doe so,
and

*She procee-
deth to ano-
ther idolatry
committed
by the igno-
rant people.*

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The people doe communicate but in one kinde. and that is at Easter, for then the people shall bee permitted to communicate, and yet it is but of one moitie onely of the Sacrament, wherein likewise they intermingle many fond inuentions, yea, and all the accustomed superstitions of their ordinarie Masses, without expounding, or declaring any part of the mystery to the people.

The Priests are Idolaters, and make the people to commit idolatry. According to the institution of our Lord in the Sacrament, they should inuite the people, and breaking the body of Christ, after his example, it should be truly giuen to the faithfull Communicants, according to the promise of our Sauour. Notwithstanding all this, they will obserue their owne deuised manner, wherein they can no way exempt themselues from being Idolaters, and making the people to commit Idolatry, in their giuing worship to the bare signe. The reason is, because Iesus Christ in the Sacrament, gaue his bodie to be lookte vpon with our soules eyes, and not to be superstitiously adored in the bread, which is no more but the outward signe, and (by faith) to bee eaten to euerlasting life. For (worthy Ladyes)

Christ did command no worship to the bread. Christ did not say, looke vpon this bread, then take, eat, and worship it: but he simply said, Take, eat, this is my body.

Therefore whereas the Sacrament should bee a helpe, to lift vp the vnderstanding, of the faithfull vnto heauen, where Christ Iesus is, and no where else, as concerning his true body, & (from thence) giues himselfe in powerfull vertue, to enioy and possesse

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possesse the soules of the faithfull, vnder those
 formes by himselfe assigned : your Romanists doe
 abuse the Supper very vildlie, and take it in a quite *The Roma-*
 contrary nature, for they are onely pleas'de, with *nists doe a-*
 looking vpon the bare signe and worshipping it, ta- *buse the*
 king the thing it selfe, for that which is meere *ly lords supper.*
 signified thereby, answerable to their doctrine of
 Transubstantiation, meere forged, against the
 true nature of all Sacraments.

They seeke not to eleuate mens vnderstandings,
 to the place where Christ sitteth at the right hande
 of his Father, but to lift vp their eies to their God-
 like Idoll. Whereas Christ (without all doubt) in
 instituting this Sacrament, neuer addressed his pro- *Christ dire-*
 mise to the bread and wine simply, therby to make *cted not his*
 them become his body and blood, as hath beene *promise to*
 before declared : But to the faithfull communi- *the bread &*
 cants, and so thereby to assure them, that he would *wine only.*
 giue them the true participation and communion
 of his body, answerable to that which the blessed
 Apostle S. Paule saith, he being a most faithfull ex-
 positor of this misterie. *The Cup of blessing which we* 1. Cor. 10.
blesse, is it not the Communion of the blood of Christ? 16.
The bread which we breake, is it not the Communion
of the bodie of Christ?

Me thinkes (honorable Ladies) these words
 should resolute you, that Christ hath comprised
 nothing else vnder these signes and elements of
 bread and wine, but what was behouefull for the
 faithfull communicants, to whom the plaine signi-

E

fication

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fication directeth it selfe, and whereof true faith dooth make them partakers, to vnite themselves spiritually (with a meruailous efficacy) into the glorious body of our Lord Iesus Christ, to participate (in the end) of all his benefits, and deriue from him life and immortality.

*The summe
of our Chri-
stian doctrine
and beliefe*

In these fewe words, vertuous Ladies, you may behold both what we teach and beleue, that our feeding on Christ, is by faith onely, that is: in beleenuing the words of our Saviour, in the vse of the Sacrament; wherby we are drawne much neerer to him, and more stricktly vnited and incorporated (euen by the incomprehensible vertue of his spirit,) to communicate and partake of all the benefits of his death, and to be renewed by him, and nourished vnto euerlasting life: vntill such time, as he shall put vs into full possession, that is, at the departure of our soules from this world, and when our bodies shall arise againe, at the day of our generall resurrection.

*The expected
benefit
of the Sa-
crament.*

This is the fruit which we make account of, and are perswaded to gather out of this Sacrament, and wherevnto faith serues vs as the onely instrument: Euen as with hand, eyes, and mouth, to beholde, take, and eate Iesus Christ, without any need of his forsaking the heauens, or of his reall appearance vnder the formes of bread and wine, and so to communicate himselfe vnto vs. Wherefore, to go and adore the signe, as if the signe onely were Iesus Christ himselfe: Or that hee should descend downe

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downe from heauen, and be newly formed ; for one of these twoo must needs ensue by their transubstantiation, which we mayntaine to be flat Idolatry.

Neuerthelesse, we are taught in Scripture, that *How we doe* Iesus Christ ought to be adored in the Sacrament, *adore Christ* and we doe dayly and religiously worshippe him : *in the Sa-* as being most especially present in the holy action, *crament.* euen in our spirits and faith, to vnite vs vnto him, and to impart his blessings to vs ; when the Supper is celebrated according to his institution, and wee endeouour to haue it so stil continued and ministred among vs. But the manner of our worshippe and adoration, is, in hauing our soules eleuated vp to heauen, and thither true faith is our onely conduct, there to behold him as our soueraigne assurance. We looke not for him in the naked elemēts *We honour* of bread and wine: for there we haue no comman- *god in bread* dement to honour him, but wee rather choose to *and wine, as* worship him according as we ought, and that is in *being his* spirit and truth. *blessings be-* *stowed vpon* *vs.*

Iudge now good Madames, where reason aby-
deth most, on your side, or ours, and whether your
Priests commit not manifest Idolatry in their ac-
tions : when they receiue and admit the people to
the communion of a Sacrament, which neuer was
ordained by Iesus Christ. May not wee then well
and truely say, that they haue no communion at all,
but what is of their owne inuentions? And that
which they carry about the streets, going in a so-

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The Priest carries their Sacrament about the street. lemne Procession, is but a round Cake, being closed vp in a Boxe, or Pixe, which they cause to be adorned with great veneration.

The third propertie of the Masse

It remaineth now, that wee come to the third propertie, which I haue obserued in the Masse, to wit, Sacriledge : which already hath beene sufficiently discoursed in our former proceeding, and yet we will note a fewe obseruations more. This holy and diuine Sacrament, was instituted to make a Communion of the faithfull, in the body and blood of our blessed Lord, and by celebrating it commonly, in remembrance of his death and passion. But Noble Ladyes, your Priests doe conuert all to a contrary end, not onely in that which they doe in the sacrifice; but in meere robbery and stealth beside. For they take from the people, the Communion in chiefe, yea, that which is the principall fruite of this Sacrament, restraining it to the Priests onely: And the people there present, are made no more but silly Spectatours, of that which the Priest doth alone by himselfe, without knowing, or vnderstanding what hee saith or doth.

The Priests answer for themselves.

I know you will answer me, as (God forgive me for it) I my selfe haue often done, that the priest, beeing the publike Minister, doth communicate in the names and behalves, of all that are present at his Masse. Why then let me (faire Ladyes) moue this question: Where is any such commandement throughout the whole booke of God, that wee should

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should see the Priest to haue one Supper for himselfe first, & then at his leasure, to communicate another to vs? Surely, as we cannot liue by that which another eateth, but of and by that which wee our selues doe eate: Euen so, as needfull is it for vs, that wee should communicate in this holy and diuine Sacrament, to liue in the true life of Iesus Christ, who hath giuen himselfe therein to vs; Not that any other there should receiue it for vs, but that wee ought and should receiue it our selues, thereby to haue Christ make his dwelling in vs.

Alas, good Ladyes, let vs not seeke to bee wiser then our Lord and Maister, for if wee doe, it is but in vaine. And well you know, that hee neuer saide; Behold the Priest or Minister of the Church, hee eateth and drinketh for you, and I haue so appointed it: But hee spake plainly, without any sophistication, and said: Take, eate, drinke you all of this. And after him, his faithfull Seruant Saint Paul, writing to the children (by adoption) among the Corinthians, said: Wee are many partakers of one and the same bread. And againe, Let euery man eate of this bread, and drinke of this cup. The counterfaite pretence then, which they doe alleadge, can no way couer or maske their sacriledge: because the commaundement is precisely to all faithfull people, to take, eate, and drinke in this holy Supper.

And Saint Chrysostome hath spoken very well to this purpose. Wee are no longer (saith hee) under the olde Law, where the Priest did eate his portion, and the

*A witty cō-
parison of
receiving
the Commu-
nion.*

*We cannot
be wiser then
our maister
Christ.*

1. Cor. 10.

17.

1. Cor. 11.

28.

Chrysost.

Hom. 18.

super cap. 8

2. Cor.

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people had the rest. But here, one body is giuen to all, and likewise one cup: And what soeuer is in the Eucharist Sacrament, is common as well to the people as the Priest.

And, gracious Ladyes, desire them but to satisfie you in this one particular poynt, namely, that if they belecue, or giue any credit to the Canons of their owne Popes, they cannot then but confesse and acknowledge their sacriledge, for these bee their owne words: *All they that are present at the Masse, and communicate not, confesse themselves to bee excommunicated.* For their Canons further say, *That the consecration being ended, all are to communicate, or else they are deprived of entring into the Church.* For so did the Apostles set downe the ordinance, and wee hold the same in the holy Romaine Church.

Moreouer, in the Canons that beare the title, *By the Apostles*, it is thus ordained. *That all they, which continue in the Church to the end of Masse, and doe not receiue the Sacrament: ought to be corrected as perturbors and disquieters of the Church.* According to that which was ordained in the Counsell of Antiocke; *That all they which entred into the Church, should behaue themselves well, and heare the Sermon; and if they abstained from the Sacrament: they ought to bee excommunicated, untill they had bin sufficiently chastised for that vice.* And therefore Saint Chrysostome, in his Homilies vpon the Epistle of Saint Paul to the Ephesians, doth reprove them very sharply, that in his time would be present in the assembly at the Communion

*The Popes
Canons doe
cōfesse their
sacriledge.*

*Can. perac-
ta de con-
secra. dist. 2*

*Can. omnes
fideles de
consecrat.
Dist. 1.*

*Chrysost. in
Hom. 3.*

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munion, and yet not communicate. What say you *None suffe-*
to this, sweete Ladyes, when you see how many *red to com-*
are present with your selues, at their daily Masses, *municate,*
and yet none of you are suffered to communicate, *but the*
but the Priest himselfe onely? *priest onely.*

Besides all this, the prayers which they yet vse to
say in their Masse, do likewise very sufficiently con-
uince them: for when the Church retained her
wonted puritie, the people were then receiued to
the Communion, and behold what their prayers
then contained, and yet doe.

Lord thou hast filled and satisfied thy familie, with thy *Prayers in*
holy giftes, to wit, the Sacrament. And another *their masse,*
speaks thus. *We being filled and satisfied with the sacri-*
fice of thy pretious body & most holy bloud, &c. And a-
gainst them-
nother. *selues.* *We pray thee lord, that these things may be car-*
ried by the hands of thy holy Angell, vnto thy high Al-
tar, (speaking of the oblations of the faithfull, in re-
ceiuing the bread and wine vsed in the Sacrament)
To the end, that all others as well as wee, that shall re-
ceiue the participation of the Altar, in the blessed body,
and holy bloud of thy Sonne, may be filled with all happy
benedictions.

These are the very true words (dere Ladies) vsed
in their prayers, wherein if you will not credit me,
I desire you to reade them your selues, for your
further satisfaction. And doubtlesse, they would
neuer haue spoken in this manner, if the Priest one-
ly had then communicated, as now a dayes you
see he doth. Otherwise, it had beene to say one
thing

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They say one thing, & do another, meerey beguiling the people. thing, and performe the contrary, as you may perceiue hath happened since: for now they haue vterly depriued the people of the Communion. Tell me then, I intreate yee, is it not a mockery of God and of the people, to tell them, that they are partakers in thole giftes of the Altar, and yet (all the while) to giue them iust nothing at all?

They speake to the people in a strange language. In like manner they haue prouided, that the people shall vnderstand nothing that they say, for they speake to them in a strange language: but this is most certaine, and I desire you Sister Ladyes, to obserue it, that the prayers before mentioned, doe remaine yet in the Canon of their Masse, to condemne them of impudence, both before God and men. So that if a more learned iudgement, then my weake womans capacitie, should search into the originall of this euill: it would be found out (as indeed it is very likely) that their enioyning and constraining the people, to confesse and declare their sinnes to the Priett, was purposely intended, before their admission to receiue the Sacrament.

God will haue vs confesse our sins to him onely. And this doe they also, without any ordenance of God, who commaundeth vs, to confesse and declare our sinnes to him, and require pardon: as hee promisseth to giue the same to all that are truly repentant, assuring and certifying vs thereof, yea, sealing it in our soules and consciences, by his owne word in his Gospell, when hee is preached vnto vs, and when we beleeuue effectually; whereupon, and in regard whereof, the mynisterie of the Gospell

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Gospell is thus tearmed by the Apostle: *He hath gi- 2. Cor. 5 18*
uen vs the ministry of reconciliation.

The people then finding the burden of sinne to be very heauy, as indeed it is, were vainely perswaded to make a particular numeration of their sins, *The peoples growing to number their sinnes.* to the Priest or minister of the Church : which growing to a liberty and licence by little and little, by ignorance and malice in their Pastours, the course thereof was not cut off, as it ought to haue been. But yet the people then were thereby granted this benefite, that they might communicate in the Sacrament once a yeare, or twise, or thrise for them of greatest deuotion, but all the residue of the people, must leaue the Priest alone at the Altare, there to communicate by himselfe.

And thus one error grew to beget another, *Where God when once they began to decline from the direct is neglected,* pathes of perfection, and since then, they haue *one sinne begetteth another.* made a custome of assembling the people together (but not inuiring them to the Communion) onely to heare their Masses sayd or sung in diuers angles of their Temples, for which they are not ashamed (and Ladyes I am sure you know it perfectly) to demand a price or valuation for ech seuerall Masse, a thing most horrible, and the like neuer heard of. Thus the Communion of the Sacrament, is not onely violently taken from the people, but the *The Sacrament is now made no account of.* Sacrament it selfe (by this meanes) is made no account of. For wheras both Priest and people ought to meete together in one place, there to heare (to-
F gether)

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gether) the declaration of his bitter death and passion, and to participate (in common) in the Sacrament of this vnion: O deere Ladyes, I cannot speake it without teares, or you heare it without much hearts grieve, if you were as you should bee; That that diuine place, I say, should now bee become a meere faire or maker, to traffique and merchandise those sacred bleisings, which God out of his owne bountie made a liberall gift of, and freely bestowed vpon all his faithfull seruants, to their singular comforte and endlesse consolation.

Another sacrilege committed in the Masse.

But not to wander too farre from mine intended purpose, I come now to another most manifest sacrilege, committed likewise in the Masse, to wit, that in those Masses, where they doe admit the people to the Communion, eyther at the feast of Easter, or when they command a generall communicating: They then defraud the people of one part of the Sacrament, namely, the Cup. Oh what an audacious insolence is this? Iesus Christ distributed the wine, as well as the bread, when hee made his Supper with his Apostles, and spake hee not to make publike notice thereof, when giuing them the Cup, hee said: *Drinke you all of this?* And after him, the Apostle left the very same instruction, to the Church of *Corinth*. *Let each man* (saith hee) *prooue and examine himselfe; and so let him eate of this Bread, and drinke of this Cup.*

1. Cor. 11.
28.

But your Romaine disciples, vnder the shadow

to the Ladies of Fraunce.

dow of some supposed inconueniences, (imagined onely by themselves, as if they would seeme to bee wiser than the Maister) haue ordayned, that the people shall communicate but vnder one kind, and that is of the bread only. Is not this an enormous sacriledge, to separate them a sunder which God hath ioyned together, yea, and by his own expresse institution? But let them be well assured, that the Authoures and fauourers of a crime so haynous, shall one daye yeeld a most strickt account therefore.

True it is, that they alleadge their Concomitancy, in excuse of this matter, (a woord expressly forged, whereby to maintaine their sacriledge) and herein they seeme to auouch, that the blood keeps company with the body, and therefore is alwayes with the body. But when wee answered them, that Iesus Christ knewe this Concomitancy as well as they: and yet notwithstanding, he did not forbear, to distribute both the signes of Wine and Bread; what reply they then? Why then they further inferre in answer (which indeed can carry it selfe for no answer at all) It was Iesus Christs will, that in his Supper wee should consider his blood separate, or apart from his bodye, and that wee should represent before our eyes his death, euen as his blood was spilt and shed: And therefore in giuing the Cuppe, he sayth: *Drinke you all of this; For this is my bloude of the newe Testament, which is shed for many, for the remission of sinnes.*

They sunder what God hath ioyned together.

Concomitãcy, their coined excuse.

The blood separated from the bodye.

Math. 26.

A Christian Epistle

The contrariety of concomitancy. Now, such Concomitance of the body, and of the blood, cannot agree or consent with the death of Iesus Christ (because, to bee both in the body, & to bee shed out of the body, are contrary things) wherefore, it necessarily ensueth, that that can haue no place in the Sacrament, which bringeth vs directly to the consideration of the death of Iesus Christ, & guides vs not to the effusion of his blood. It behooueth then, that wee haue the effusion or streaming forth of his precious blood, euen as if it were present before our eyes, if wee would celebrate the Sacrament according as Iesus Christ did ordaine it, because (aboue all) it doth most assure vs in the Sacrament, that our sinnes are forgiven vs in his blood, which is our cleansing and washing. But if these reasons may gaine no place with you, faire Ladyes, nor them that are both your aduersaries and ours, who (for the most part) build onely vpon traditions: At least yet, will them to allow the Canons of their Popes, which doe manifestly condemne them in this poynt: and for a president, behold what is said in one of the Canons of the Pope *Gelasius*: Wee haue vnderstood, that there are some, who taking only a portion of the blessed body, do abstaine from the Cup of his precious blood. And because it is not knowne, vpon what superstition they doe this: we will that they shall receiue the Sacraments together, or that they abstaine and bee barde wholly from them both. For diuision or separation in so sanctified a misterie, cannot be committed without very great Sacriledge.

An

1. Iohn. 1. 7

*Traditions
are their on-
ly foundatiō.*

*Can. Com-
petimus de
consecrat.
Dist. 2.*

to the Ladies of Fraunce.

Another Canon speaketh thus. *You are wish vs* Can. Quia.
in the Chalice, Wee take this altogether, wee doe drink & Can. In
together, for we live together. And another. *The priests* Cœna de
which serue at the Eucharist, shall distribute the bloud consecrat.
of our Lord to the people there, (for so he calleth the Dist. 1.
Sacrament of the bloud.) Whether can they now Can. Sacra-
 betake themselues, to seeke for purgation of sacri- dotes. 1.
 ledge, being thus therein condemned by their qu. 1.
 owne Popes?

Now honourable and renowned Ladyes, by
 these grosse and most absurde abuses, which I haue
 beene so bold as to lay open to you, in this Po-
 pish kinde of seruice, called the Masse, filled full
 with notorious blasphemies, Idolatries, and sacri-
 ledges, as I haue in some weake measure shewen
 vnto you, and in the order as they are rancked: you
 may guesse what a many more there are beside,
 which would aske a larger repetition, then this
 poore Epistle of mine at this time can permit mee.
 Let me put the case to your owne iudgement, *She refer-*
 whether the Masse may be thought to be any law- *reth this*
 full Communion in your Church; or no? Surely, *master of*
 were it but in regard of these alleaged abuses, *the Masse,*
 (wherof there wants not store besides) me thinkes *to the cen-*
 you should abstaine from partaking with such ab- *sure of the*
 hominations: Considering, that in shaking hands *Ladies the-*
 with such foule deformed sinnes, you pollute your *selues.*
 soules with all impieties, and by your publike pro-
 fession of them, you consent and adhere to all their
 blasphemies, albeit you are viterly ignorant of
 them.

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*They par-
take with
sin, that seek
not to avoid
it.*

them. For heere they meete in a full crowde together, and to all of them, you cry your selues guilty, when you seeke no way to escape out of sintfull Sodome, though the flames flye daily and flashe into your faces.

*The Apish
gesture and
behaviour of
the Priests.*

And I am well assured, that some of you are of my minde, in many of these recited abuses concerning the Masse, though (as I haue done) you will not yet openly expresse it, yea, and haue in priuate confessed to mee, that your Priests of Romaine pollution, doe grosely sinne in infinite superstitions, which they colour vnder cloudes of deuotion and sanctitie, vsing such Apish carriage and gesticulations, both in the celebration of the Masse, and their friuolous preachings, as are no way conuenable with their profession, that are to entreate on the misteries of God. And yet in whatsoeuer they doe or say, both you, and the people doe solemnely assise them as spectatours onely, but no vnderstanders, and such are the greater part of the assemblie at Masse. And because they shall not see into their iugling collusions, they can find both their eares, eyes, and other sences busied, with musicke, singing, and ensensing, with diuers other gestures, which deliuer some appearance of religious deuotion, onely thereby to beguile and retaine simple

*How highly
God is disho-
nored in
their
churches.*

people. And where is all this done? but euen in the Church, where God is to bee worshipped in spirit and truth, and where hee hath ordained the holie assemblie of his Seruants, to edifie & nourish
all

to the Ladies of Fraunce.

all faithfull soules, in common and publike praying together, according as euerie one may well vnderstand, by faithfull expounding and interpreting the word of god, concerning those misteries which he hath established in his Church : To the end, that euerie faithfull man and woman, maye there receiue effectuall fruit, both for the guyding of their liues in christian conuersation, and consolation of their soules here and in heauen.

Into which Church of God, swept cleane and purged from all corrupt pollutions, and reformed by the rules of his heauenly prescriptions: Honorable Ladies, I haue at length found the happy entrance, where euerie dilligent Pastour & Preacher, doe there paynesfull and laborious endeouours, to expound & deliuer Gods word purely to the people . And that they may easily vnderstand what is sayde vnto them, both for the edification of their faith, and further instruction in all piety, and where of I my selfe (to my no little comfort) haue found a most plentifull encrease among Gods seruants, into whose fellowshippe, I hartilie wish that you were all combined.

*Of Gods
undefiled
Church.*

*Her desire
of their happy
union in
faith.*

Moreouer, among vs, there is not so much as one sillable profered, either in publike praier, or explaining gods word, but it is heard, vnderstood, and most affectionously embraced. For nothing is here vttered, which hath not his firme foundation, on the expresse text of sacred Scripture, or what is thence true and vnpartiallie deriued necessary

*The order
observed in
the reformed
Churches.*

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cessarily cohering and agreeing therewith: without any repugnancie to the Articles of the Apostles Creede, or the direct meaning of the Scriptures. For if any of our Pastours shall presume to doe otherwise, hee is grievously censured, and reprovued according to good orders established, for preservation of sound doctrine, and prevention of intruding mens vaine imaginations.

Of the Sacraments of Baptisme, & the Lords Supper, rehearsing the other five.

As concerning the Sacraments, of Baptisme and the Lords Supper (for Gods institution allowing no more, wee leaue your other five, *viz.* Confirmation, Penance, Extreame vnction, Orders, and Matrimonie, to your Romaine Synagogue, where they were first deuised.) And these other before named, I say, are administred in the same kinde and nature, as they were wholie receiued from our Lord and Maister: without addition of any thing to their wordes, or cutting off any part of their ordinance. And intelligence is publikely deliuered to the people, of the end, efficacie, and vtilitie of them, farre from those vngodly courses practised among you. Nor is there any other consecration here vsed, but holy and deuout prayers, in the presence of God and his heauenly assembly: The Pastor declaring openly, (and not in any muttering or coniuring manner) what is then done, and how it stands with the wordes and ordinaunce of our Lord Iesus Christ, proposing and deliuering the same so audibly, that
it

No private whispering, as is vsed in the Masse.

to the Ladies of Fraunce.

it may bee heard of the whole Congregation, and so conueniently in all poyntes applyed, that much godly benefite commeth thereby to the assembled soules at the Sacraments. Where Iesus Christ doubtlesse doth sanctifie the Table, and the Bread and Wine there decently present, to make them the Sacraments of his body and blood, when the forme is thus obserued after his owne institution.

To this Communion of the Lords holie Supper, all the people present (after exhortation, to prepare their comming thither, in true repentance and firme faith in Gods promises) are freely and verie louingly admitted. And none are excluded from this heavenly Banquet, but such as are notoriously knowne for prophane people, of wicked and vild life, or rebellious to all good orders and Discipline established by authoritie, and the Reuerend Fathers of the Church, whose care and diligence for the good thereof, at all times and seasons is very great and painefull. And (Noble Ladyes) the Bread and Wine, in all reuerend manner, as our Lord appoynted it, is round about distributed to euery afsistant, without impayring the least iote of the institution. There is no request made, that those things may bee carryed thence by an Angell, and presented vpon the high Altar: Our soules doe assure vs, by a liuely faith, that Iesus Christ is in heauen, sitting at the glorious right hand of his Father,

G

and

How the people are admitted to the communion: & who are excluded.

Farre from that which is used in Poetry,

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and all the Communicants in our Christian assembly, are so instructed and resolved, and to heaven doe they eleuate both their eyes and minds, contemplating their Lord and Sauour there, and hoping to partake of eternall life there with him, whereof the present action is a sure pledge and earnest pennie. Thus doe wee pronounce Christes death and passion, thus doe wee acknowledge the effusion and shedding of his bloude, whereof the Bread broken, and Wine deliuered in the Cuppe or Challice (for wee are not Ceremonious of eyther word, because (in Gods seare) eyther of them is to vs indifferent) remaineth to vs as a perfect remembraunce, and the fruites thereof (wee hope) doe continue among vs, and so (with thankfulness) we all receiue his benefits.

Her further offer to the Ladies. And worthie Ladyes, because (it may bee) you would gladly know, what other obseruations there are in Gods Church, which induced my conuersion, and in time may draw others: As a verie young Scholler, scarcely yet well intred, I will set yee downe a brieft summarié, of so many, as my weake memorie, and the breuitie of time will permit me.

No inuocation vpon saints, but on the euerliving God, in trinitie of persons. Here is no inuocation vpon any Saints, no, not vpon the blessed Virgin *Marie*: yet both of her, and all other Gods chosen Saintes, wee hold that reuerend estimation, which wee are commaunded to doe. The adoration and worship here

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here vsed, is to the onely euerliuing and eternall God, and according as hee hath manifested himselfe in his word, to wit: the Father, the Sonne and the sanctified Spirit, or holy Ghost. One onely and true God, in these three persons or *Hypostasis*, in whose name likewise all heere are baptized.

Here are no other Images admitted into our Temples, but that onely which our great God hath consecrated to himselfe, for his owne peculiar vse, and to remaine for euer. And that is the Preaching of the Gospell, with the true vse of the Sacraments instituted by him: whereby wee discern the nature of God, and his good will towards vs, more liuely and better figured in the whole Mysteries of our Redemption, then they can bee described in a million of wooden or carued Images, or in any other matter whatsoeuer.

Neither is there recourse made to any other intercession, for obtaining Gods fauour vnto vs, but to Iesus Christes intercession onely, hee being our alone Mediatour and Aduocate. And hee is likewise the onely reconciliation for our sinnes, and wee present none other but him to God, in all our prayers eyther priuate or publike. Nor is heere acknowledged any other purgation or Purgatorie, but onely the blood of the selfe same Iesus Christ: Thus are wee cleansed, by vndoubted faith in him, accompanied with true and vnfa-

No allowance of images, but that onely which God hath appointed.

No intercession, but to Christ only.
1. Iohn. 2. 2.

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ned repentance, and that is to bee done in this life onely, which is the time both for beleeuing, and of well doing.

*No sacrifice
but Christ
Jesus onely.*

In like manner, heere is no confession made of any other oblation, sacrifice or satisfaction, whereby to abolish, deface and wipe out our sinnes: but that alone, which Iesus Christ made once for all, vpon the tree of his Crosse to GOD his Father. Nor doe wee heere hold it expedient or needefull, that there should bee any superstitious countenance, renewing or dayly reiteration thereof: In regarde, that hee neuer gaue any such charge to any mortall man. For wee are assured, that his owne sacrifice is daily fresh, and in full efficacy, to obtaine grace for vs, remission of our sinnes, and life euerlasting. For though hee dyed once for vs poore wretched sinners, he liueth yet againe at this day, and for euer, and sitteth at the right hand of God his father, to make continuall intercession for vs.

*What kinde
of confession
is vsed in
this Church*

As for the order of Confession, which is here obserued, and none other else acknowledged in this Church, it is in this manner. When wee assemble and meete together, wee make a publike and solemne confession of our sinnes to God: who giueth vs also true absolution of them, by his holy Gospell, when wee (being heartily repentant) receiue by faith his vndoubted promises, according as they are daylie (for that purpose) preached and deliuered vnto vs, by the Pastors and ministers of

to the Ladies of Fraunce.

of Gods Church, being congregated in our Ecclesiasticall assemblies.

In breefe (honourable Ladyes) heere is neyther taught, or beleueed, any other meanes for our saluation; then that which God himselfe hath reuealed in his holie woord. And that is, to embrace and receiue in a sanctified fayth, *Working by loue*; the graces and mercies of God offered and presented to vs in Iesus Christ, by the Gospell: The preaching whereof wee receiue, and giue attention vnto with all reuerence, as beeing that onely doctrine, which is able to saue our soules. And wee are perswaded, that to turne aside (how little soeuer it bee) from Iesus Christes omnisufficient sacrifice, to our owne workes, satisfactions, desertings, or the merites of Saints and their sufferings, or any other meanes whatsoeuer, to confide, or put any hope at all therein of our saluation: were flatly to forsake the cheefe corner stone, and to build vpon another foundation, then God himselfe hath layde. *For there is not any other name* *1. Cor. 3. 11* *under Heauen, whereby wee can or shall bee saued,* *Act. 4. 12.* *but the alone name of Iesus Christ.* For hee was deliuered to death for our sinnes, and is risen agayne for our iustification; there cannot bee (then) saluation in another. If this doctrine bee hereticall, as your Romaine Iesuites, and Priests sticke not to proclayme it: they must then pronounce the holy Apostle Saint Paule to bee an hereticke;

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Saint Peter and all the rest of the Apostles, to bee Heretikes, who preached the very same, and haue left it so to vs in their owne writings, whereof God himselfe will one day be the Iudge.

*Of the truth
and sincerity
of this do-
ctrine.*

Censure now, discrete and well-iudging Ladies, if the singlenesse, and pure simplicitie of this approoued doctrine, maintained poynt by poynt, and warranted by the word of God, (whereunto it hath alwayes submitted it selfe, and dare a-uouch her true title in the face of any Counsell :) doe deserue those slaunders and calumniationes, which the Diuell by his blasphemous brood, doth daylie belch forth against it. And in the other Scale of your vnpartiall opinion, (holding an euen hand to poyze the weight, and an vpright soule, to conceiue the worth of both rightly) consider the now Romish Religion, the practises, blasphemies, and abuses therein committed, and then let God direct and order your verdict.

*The pompe
and ceremo-
nie of Pope-
rie.*

For I will not so wrong the hope I haue of you, rashly to forethink, that you will be oueraw-ed with pompe of Ceremonies, thunder cracks of curses, the case and hollow closure for monstrous impieties: Neyther that you will bee scrupulous of spirit, as to let the spacious spreading title of their Church, without any truth or equirie to warrant it, altogether sway you in your opinion. For the Church of Christ sets not forth her selfe to sale by the luster and pompe of exteriour orna-

to the Ladies of Fraunce.

ornament, or by antiquitie or such like allegati-
ons; No, nor by continued succession of Popes
and Prelates, whereof you heare what daily boast
they make. But her glory and triumph is, in the
puritie of doctrine, which is as the onely soule of
the Church, and in the sincere administration of
the Sacraments, all consonant and agreeing, with
the voyce of her great shepheard and Bishop of
our soules, our Lord Iesus Christ. And hee saith;
That his sheepe do know his voyce, and they will not listen *Ioh. 10. 4. 5*
or follow a stranger. This (Ladies) is the true touch-
stone of iudgement, whereby to discerne Golde
from corrupted mettall, to know the true Church
from the false: And not by Crosses, by Miters, Car-
dinals, bonnets, or height of Steeples.

That Reuerend and worthy Bishop of *Thouars*,
who hauing forsaken the Sinagogue of Sathans,
and (by his great learning and industrious paines)
discovered such a hideous heape of abhomena-
tions, vsed and maintained in the church of Rome:
hee, next vnto Gods good spirit (which was the
principall and onely motiue) was the secondary
meanes of my conuersion, as (God haue the glo-
ry for it) hee hath preuailed with diuers other
Lords and Ladies beside, and in time may prooue
to shake the proude Empyre of the Pope. His lear-
ned labours solately printed, wherein hee opens
all the pack of paradoxicall Poperie, against *Bellar-
mine*, and all the Romaine faction of Iesuites, con-
uincing them by their owne arguments and wri-
ting: *Englisch.*

*A booke of
much lear-
ning & main
importance,
which like-
wise will bee
very shortly
published in
Englisch.*

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ting: I am bold (worthy Ladies) to send you with this Epistle. And where I come farre too short of such sufficiencie as in such a cause as this is required: peruse his paines for your further satisfacti- on, being printed in your owne native tongue for your better apprehension, and so plainely set downe, as it cannot but bee easily vnderstood of you.

Thus haue I, noble Ladyes, both briefly, and as the nature of an Epistle would permit me, declared the grosse absurdities and abuses in the Masse, the blasphemies, Idolatries, and sacriledges therein committed, that God in his good time may open your eyes, and let you see the way out of that brutish Babylon. I haue also (in a meane measure) shewed you the order and gouernement of our reformed Church, as well for the Ministerie and doctrine thereof, as also for the neere affinitie and true forme, which therein is continually vsed and obserued, with the example of the chiefe Schoole-maister Iesus Christ himselfe, and confirmed by his blessed Apostles: As if it would please God to rancke you with vs, the truth should make more manifest to you.

*Truth needs
no secret
corners.*

For heere is nothing done palliated, or in secret conspiring, to betray poore peoples opinions, and deceiue their soules: All our actions are openly exposed euen to the apparant view of God and men, yea, euen in all things, that concerne the order and policie of Gods Church. Heere, women
and

to the Ladies of Fraunce.

and the weakeſt capacities, may vnderſtand whatſoeuer is done or ſaid : for here is no ſtrange Language vſed among vs. And S. Paul ſaith : *Strange tongues are for a ſigne, not to them that beleene, but vnto Infidels that beleene not.* 1. Cor. 14. 22.

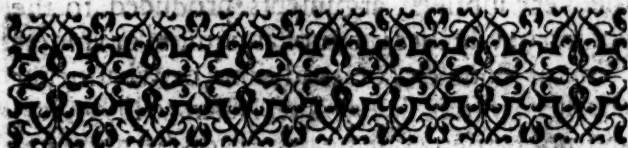
I confeſſe, honorable Ladyes, that my diſcourſe hath extended it ſelfe beyond the purpoſed limitation: but indeed, the merit of the ſubieſt handled; may pleade my pardon one way, and the endeared affection I beare to you, with deſire of your conuerſion (for your ſoules ſauing health) I truſt will ſafely ſupport me the other way. If God haue choſen me as his meaneſt inſtrument, to worke but the very leaſt meaſure of your better inſtruction: his name haue the glory, and his powerfull word the deſerued praiſe, which carries much more weight and efficacy, then mens ſmootheſt eloquence, or the very ſubrilleſt arguments produced to the contrary: whether it bee of antiquitie, or vniuerſaliſie, of Counſels, of Traditions, or whatſoeuer elſe. If now (this day) you will liſten to his voyce, and not harden your hearts; If you be not careleſſe of his gift, by me his vnworthy ſeruant offered vnto you; If you cloſe not vp your eyes, againſt the cleare light that ſhineth euery where; If you quench not the ſpirit, which God himſelfe hath kindled in you: All will redound to your endleſſe conſolation, and you bee renowned to future poſterities. Feare therefore (deare Ladyes) this heauie threat of the diuine wiſdome.

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Prou. 1. 24. Because I haue called, and you haue refused; I haue
25. 26. 27. stretched out mine hand, and you would not regard;
But haue despised all my counsell, and would none of
my correction: I will laugh at your destruction, and
mocke when your feare commeth. Then shall you call
upon mee, but I will not answere, they shall seeke
me easely, but they shall not finde mee. &c.

From Thours this 1. of Iune. 1608.

FINIS.



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